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PENNSYLVANIA

Bi-Centennial Celebration,

AT

BURTON MOUND,

Santa Barbara, Cal., 1882.

SPEECHES BY MAYOR FERNALD AND HORACE J. SMITH.

AT least 250 of our citizens responded to the invitation to celebrate the two hundredth anniversary of the landing of William Penn and the founding of the commonwealth of Pennsylvania. The day, the sky, the sea, the scene, the atmosphere, and, more than all, the feeling of ease and the lack of formality that pervaded the assemblage contributed to making the occasion a notable success. Certainly the excellence of the department presided over by the ladies helped essentially to the enjoyment of the guests; for though this was a basket picnic, yet the admirable way in which it was administered made the repast all the more acceptable. The committee of arrangement consisted of Horace J. Smith, Dr. S. B. P. Knox, A. Hayman, I. K. Fisher, Mrs. Moore, Mrs. Ellwood Cooper, Mrs. J. E. Richardson and Mrs. Hugh D. Vail. The place selected, is a mound of several acres in extent situated just on the sea shore, owned by the Santa Barbara Hotel Co., and is a most charming spot for such an enterprise or for picnics. It is called Burton's Mound after its former owner. The committee feel obliged to the family of Mr. Streeter now occupying the prem-

ises. Two photographs of the scene were made by Hayward & Muzzall, which will be pleasing mementoes of a cheerful and happy event. At two o'clock the guests assembled on seats thoughtfully provided, and after music by the band, Mr. Horace J. Smith opened the proceedings with the following short address.

ADDRESS OF HORACE J. SMITH.

The Italians of our country have this month been celebrating the 390th anniversary of the landing of Columbus, a man who felt that his name of Christopher (or Christbearer) was prophetic, and that it was his vocation to bring Christ to a new world. Though he did indeed bring a knowledge of Christ, he also brought a sword which ruthlessly slew the natives. We are here to-day to celebrate the landing of another Christbearer, who however brought no sword; and whose prophetic vision as to his province, namely, "God will bless it and make it the seed of a nation" has been gloriously fulfilled. This day therefore commemorates more than any mere personal adventure—it is the anniversary of the founding of a great commonwealth, which, being geographically the center one of twelve others, became the Keystone of a union

of independent states, of a nation of imperial dimensions and power. The projectors of the English colonies of North America, had, most of them, lofty ideals which they sought to realize in the new world. The men of Massachusetts gave practical effect to the idea formulated by Lincoln in his immortal phrase. "The Government of the people, by the people and for the people;" but they lacked the breadth of mind which allowed freedom of religious belief. The Southern colonists were essentially conservative, and that conservatism has tinged their views and their politics to this day. Penn by his native genius and by his fortunate intimacy with some of the finest spirits of his own or any age, became imbued with the idea of religious liberty and gave it a conspicuous place in the organic law of his commonwealth and in the minds of his followers.

And so it happened that when the first Congress sat in Philadelphia, that body took some of its color from the community in the midst of which it sat; and thus the influence of the Pennsylvanians and the Quakers was extended over the whole continent. And here let me interject a reference to the courage, the largeness of mind and the prophetic feeling which induced the fathers of '76 to assume for themselves the title of the Continental Congress; for their army, that of the Continental Soldiers, and their currency the Continental money. Surely the pitiful handful of men strewed along the Atlantic shore, who single-handed dared Great Britain and claimed a boundless continent, were the fathers of those who are making good this boast. We Pennsylvanians here gathered on the very sea shore of the ultimate west are the witnesses and the fulfilers of the assumptions of this band of great men. Thus did Pennsylvania exert a moulding influence, in the providence of God, on our American institutions in favor of religious freedom. This influence educated Hebrews (that race so infamously persecuted by Christians) recognize with more gratitude and appreciation than any other class of people; so that, more even than some of his own sect, do the Jews revere William Penn and regard with affection the city that he founded.

A spirit of equity also pervaded all of Penn's dealings with his fellow men, for though, according to the ethics and usage of the day and the charter given

him by his king for the territory he had purchased, he might have rudely dispossessed the Indians, he made with them a treaty whose sublime purpose was the recognition of the equal rights of humanity. The picturesque scene of this treaty is portrayed in a book just published, entitled "Penn's Treaty," written by Chas. S. Keyser, Esq., who has made an exhaustive research of all the documents and traditions relating to this ever memorable event—this treaty "Not sworn to, and never broken."

But we as Pennsylvanians are proud, not only of the wisdom, the religious and political liberty which form the woof and warp of the organic law bequeathed to us by Penn; we are proud also of its hills and vallies, its beautiful streams, and of its resources. Pennsylvania alone, since cruel war has dismembered Virginia, stretches from the tides of the Atlantic to the valley of the Mississippi, and is in this respect again the Keystone State. Her petroleum is, in a material sense, "a light to lighten the Gentiles and those who sit in darkness." How much she thus contributes to lighten the woes and sadness of life, and to enlighten the intellect of man the world over, we cannot tell; but as you enjoy the brightness of your evening lamp, remember whence your blessings flow.

Protectionists too, will ever bless Pennsylvania for her staunch vindication of those ideas—whilst all who love the Union will remember that from her mines came the material necessary to defend it in the inevitable conflict. A neighboring (Los Angeles) paper gets off its little joke about our picnic—which however we can well afford to enjoy, seeing that our iron and anthracite are more valuable than the gold of California.

"The *Times* has been visited by a secret emissary (whether he is more reliable than the historic "reliable contraband" of war times, we doubt,) with the gastronomical information that at the Pennites' picnic there will be on the

BILL OF FARE,

Petroleum Soup.
Boiled Pig Iron *a la Kelly*.
Coal and Iron Hash.
(Key) Stone Dumplings.
Anthracite Pie.

Also, that the guests are invited to bring their squaws and papooses, and smoke a pipe apiece, treaty fashion. We are inclined to think, however, that

this information comes from some Bostonian who, even yet, would like to flog a Quaker or burn some harmless old woman for a witch."

What a contrast there is between the Alleghanies and the Alps, the latter being comparatively so barren of minerals. Even when compared with the Andes and our own Rocky Mountains and the Sierra Nevada, how much more important to the world is the iron and coal of Pennsylvania in intrinsic value than the gold and silver of the other three! The iron of the Alleghanies can do more to advance the true welfare and progress of mankind than the silver and the gold of all the world combined. In the almost infinite applications of our iron wealth, we only give an example of what our position is likely to be in the industrial world of the future. Besides its commercial and mining interests, Pennsylvania stands very high in the census returns for its agricultural productions, its manufacturers and its lumber wealth. For her record in war times I shall have to refer you to Doctor Major Knox, who has proved the truth of the adage that the pen is mightier than the sword. Perhaps he may picture to you Muhlenberg, who dropping his clerical robe in the pulpit, discovered to his astonished parishioners his military regiments underneath, and thus and there encouraged them to follow him to the revolutionary war. For the music that Quakers can get from words I will refer you to one of the family of Lindley Murray, an American Quaker, who wrote a grammar for the English of Great Britain.

About that long line of distinguished men who were prominent as governors or in the Councils of our State, I must refer you to one of our fellow-citizens, whose blood is the quintessence of distinguished Pennsylvanians. Not only may he claim these as his ancestors, but also that great man, Robert Morris, who deserves almost to be placed alongside of Washington, as the saviour of the country. Should such an occasion again arise, I doubt not we have one Moore who will fling his purse, his sword, or his pen into the scale in favor of his country.

We have also a representative in our midst of that sturdy element that accepted Penn's invitation to emigrate from Germany and whose farms in the centre of the state are the best tiled—taking them as a whole—of any in

America, Mr. Jno. E. Richardson, who will electrify you with a dialect piece of his mother tongue, known as the Pennsylvania Dutch.

We have also in Mr. Geo. Dugdale, a resident of Santa Barbara (unfortunately prevented by sickness from being present with us) a representative of the family of Benjamin West, who, pulling hairs from the tail of the family cat in his Quaker birthplace, within a few miles from where Penn landed, began a career in painting which resulted in his becoming President of the Royal Academy of Fine Arts in London. Not only was he knighted, but he was influential in changing the methods of artists so that they ceased to picture modern men in Roman togas and modern battles in antique style.

We shall however hear first from our honored Mayor, Charles Fernald Esq., whose career as a jurist and whose public and private virtues have justly won him the cordial respect of his fellow citizens.

Mr. Smith before introducing the orator of the day, read a telegram from Hon. Thos. R. Bard of Ventura as follows:

HUENEME, Oct. 25.—I regret I can not join you to-day in celebrating the Bi-Centennial of the founding of our commonwealth and the landing of its founder. Religious tolerance was the safe foundation on which Penn built a great commonwealth. We are witnesses of growing political intolerance in our adopted state toward an institution vitally important to the Christian religion. It is an unhealthy progression from religious tolerance to intolerance of religion.

THOS. R. BARD.

There was also a letter from Rev. O. A. Hills regretting his inability to participate.

Mr. Smith also read a telegram which had been prepared by the Committee of Arrangements and forwarded to Philadelphia; it reads:

SANTA BARBARA, Oct. 25, '82.

To his Honor Mayor King and the Bi-Centennial Committee, Philadelphia: The Pennsylvanians of Santa Barbara and vicinity, who are to-day celebrating on the very shores of the Pacific, the Founding of their commonwealth

and the landing of its Founder, send their fraternal greeting to those who remain on the banks of the Delaware.

[Signed.] HORACE J. SMITH,
Chairman, Committee of Arrangements.

His Honor Judge Fernald, was then introduced who delivered the following address :

MAYOR FERNALD'S ADDRESS.

Ladies and Gentlemen—Pennsylvanians:—On any occasion I should deem it a favor to be called upon to address an assemblage of Pennsylvanians. But I am deeply impressed with the distinction you accord me in requesting me to speak to you concerning your own great Commonwealth and its history, and the character of William Penn, its illustrious founder. The more so, because it was not my fortune to be born in your State, but in the far-eastern State of Maine, and of an ancestry that came to that province from Bristol, in England, as early as 1620, with Mason and Sir Ferdinando Gorges.

It seems singularly appropriate that here, to-day, two completed centuries after the first landing of Penn, from the *Welcome* at New Castle, on the Delaware, you the citizens of Pennsylvania, with your invited guests from other States, prompted by patriotism and gratitude to God for liberty and a national prosperity hitherto unknown during this long period, should meet to testify your appreciation of the great importance of the event, and to exchange congratulations that your lot was cast there,—that, although you have reached the shores of the Pacific in your westward march, you are still within the American Union of States, and that the civilizing influences of your own beloved Commonwealth are still about you and constantly increasing in force.

This day, like the recurrence of the successful founding of sister colonies, seems a proper way station in our national career, suggesting a pause to sum up the results of our progress, and to consider how to avoid the errors of the past, before we resume our onward march. No less also to quicken and renew our sense of gratitude to, and feeling of reverence for, the great leaders who have increased the happiness and well-being of vast numbers of the human race, by planting new colonies, upon wiser political principles

and social foundations, in new lands. Not the least, if not the greatest of those leaders we meet here to-day to do honor and to pay our respectful homage to his high moral courage, at all times exhibited, and to his unflinching resolution in an age of luxury, to put aside the personal advantages of wealth, social position, the favor of king and court, and to assume the garb and to become the advocate and counsellor of a lowly and then despised sect, calling themselves "Friends," with the high resolve of doing all that lay in human power to accomplish, to destroy forever persecution in the name of the religion of our Lord and Master, Jesus Christ. In other words, of construing the divine commandment "Love thy neighbor as thyself" according to its true meaning. It never meant that you should burn your neighbor at the stake, under the pretense of saving his soul, because he happened to differ in opinion on some knotty point of doctrine. We honor ourselves when we meet to pay our homage to a true benefactor and leader, —and they have not yet appeared in sufficient numbers upon the earth to take too much of our time.

Saint Paul declares that a great light shone about him, which may be another way of saying that the sublimity of the teachings of the Saviour suddenly dawned upon his mind and filled it with light. Penn declared that "one day he perceived an exceeding glory in his room, and great comfort flowed through his soul." I design to institute no comparison between these two reformers of far different ages and surroundings, but there is unquestionably some resemblance in the experiences of both. Both were imprisoned for preaching "peace and good will" to their fellow men, and for which their Divine Master was crucified. The testimony is also, whether we believe it or not, that nearly all the great leaders of our race have had these impressions or supreme communings with the great source of all power, in different lands, known by different names, but the same in meaning.

I shall not attempt more in this presence than to give a brief outline of the career of Penn and the events connected with the founding of the colony of Pennsylvania. William Penn was the son of Admiral Sir William Penn, a distinguished naval officer of Great Britain, born at Bristol, England, in 1621, of a race of men emi-

inent for fourteen generations. While a student at Oxford, early in life, young Penn heard the eloquent preacher, Thomas Lee of the "Society of Friends," and the result was the settlement of the land now known as the State of Pennsylvania, by the man who carried Lee's doctrines into practical effect as the rule of his life. Nay, Penn himself became a preacher, in the city of London, of the same sect, and a sentiment is attributed to him which has the breadth, simplicity and force of a sentence of Socrates: "To say that we strain at small things, which becomes not people of so fair pretensions to liberty and freedom, I answer with all meekness, truth and sobriety: first, nothing is small that God makes a matter of conscience to do or leave undone."

His own report of his imprisonment in Newgate prison and subsequent trial at the "Old Bailey," upon an indictment charging him with "gathering a tumultuous assembly in Grace Church street, with force and arms, to the disturbance of the King's peace," is published in Howell's "State Trials," and is most interesting reading, even now. The idea that the preaching of Penn was a disturbance with "force and arms" of the King's peace, was so absurd that an English jury refused to convict the man you are assembled to day to honor, although the court judges of that day kept the jury without bread or water, even for many days. In these times we are accustomed to hear the system of trial by jury denounced, because of occasional failures of justice;—but we ought now to honor the English jury that refused to convict William Penn at a time of bitter persecution of his sect. Rather than do so, each juror paid a fine of forty marks for following his opinion "against the charge of the recorder."

Soon after Penn's trial and acquittal, the Admiral died, leaving a claim against the Crown for unpaid salary and loans to the Admiralty, amounting to £16,000, or \$80,000 in our money. Penn proposed to the Government to discharge this claim on condition of the grant of territory in America. The Privy Council opposed the scheme, but the Duke of York, the king's brother, mindful of the great services of the Admiral, strongly supported the application. He was, doubtless, not less interested in having Penn for a neighbor, and locating him near his own territory of New York. Penn himself was an ac-

complished man, and knew the ways of courts and the roads to favor. The royal treasury was depleted and the King himself thought it a good bargain to exchange some square miles of wilderness, peopled by savages, for a money demand against the Crown of \$80,000, then deemed a large sum of money. He, accordingly, directed Chief Justice North to draw up the charter, setting forth the boundaries and consideration. It was signed by King Charles the Second, on the 4th day of March, 1682. Penn engaged to deliver two beaver skins annually and one fifth of all the gold and silver extracted. It is well here to note that Penn religiously kept his engagement as to the beaver skins—gold there was none. The grant contained 40,000 square miles.

The King was in good humor at closing what he thought a good bargain, and facetiously said to Penn: "Here, I am doing well in granting all these coasts, seas, bays, etc., to such a fighting man as you are. But," continued the monarch, "you must promise not to take to scalping, and you must practise entire toleration toward all members of the Church of England." And it must be presumed that Penn, not unmindful of his long imprisonment, and of the aid of the Crown in mitigating the rigor of the persecution of his sect in the new world, promised to do so.

Even the circumstances connected with the naming of the new commonwealth are interesting to us now. The King directed his Chief Justice to name the grant "Pennsylvania," it may be supposed, out of a personal regard for, and a recognition of the great services of the Admiral. Penn, on the other hand, the family being of Welsh extraction, designed to call his settlement "New Wales," following the example of Mason and the Duke of York. He offered the Secretary, who handed him the grant, twenty guineas to erase "Pennsylvania," and insert New Wales instead. The Secretary refused, but consented to ask the Kings' permission. The King curtly answered: "No! I am godfather to this territory and will bestow its name."

My friends, I have no doubt you feel grateful to the "Merry Monarch" for refusing to change the name; for notwithstanding the Welsh name is honorable and has been since Harry V, and Agincourt and although Pennsyl-

vania is a long and somewhat difficult word to write in your letters to the loved ones in the old home, you would prefer to be addressed to-day as Pennsylvanians rather than as New Welshmen. For no matter what the political theories of nationality may be, we know that practically our citizens carry the badges of their respective States constantly about with them, and certain manners, pronunciation and accent proclaim their birth-place.

When at length Penn was ready to set sail in the *Welcome*, with his one hundred followers from Sussex, Sept 1, 1682, he asked and obtained an audience of the King.

"It will not be long," said Charles, "before I hear that you have gone into the savages' war kettle; what is to prevent it?"

"Their own inner light," said Penn. "Moreover, as I intend to buy their lands equitably, I shall not be molested."

"Buy their lands? Why is not the whole land mine?"

"No, your Majesty, we have no right to their land. They are the original occupants of the soil."

"What! Have I not the right of discovery?"

"Well," replied Penn, "just suppose that a canoe of savages should by some accident discover Great Britain. Would you vacate or sell?" Here was a question that admitted of no answer.

A historian has said that New England began by trying to convert the Indians, taking in the meantime, their lands in the name of the Gospel. Penn began by paying for the lands, and solemnly treating with the Indians, that he might possibly convert them. The principles of Penn were higher, and he proved his sincerity by carrying his creed into practical effect. Macaulay has indulged in a sneer at Penn; but it seems undeserved and unbecoming. Besides, Mr. Forster, the English statesman, has fully answered it. The fact is, Penn is fairly entitled to the great honor of making tolerance in religious opinions a fact in the new world, and his creed is now a part of the organic law of every State in this Union and the platform of every political party in the land annually declare the intention of the people of forever keeping it there as the law of the land. It was the leading feature of his code. He declared that he wished to establish a

just and righteous government in his province, that others might take example by it. In England there was not room for such a holy experiment. "Government is a part of religion itself, and depends upon men—not men upon governments." All persons acknowledging the one eternal God, living peaceably and justly, were not to be molested or prejudiced in matters of faith and worship. He went further, doubtless remembering the tragic fate of Mary Dyer, and declared that no one should be compelled at any time to frequent or maintain any religious worship, place or ministry whatever. Murder and treason only were punishable with death. "A prison," he declared, "should be converted into a school of reformation."

It is noticeable that, while he lived, no gallows was ever erected in the province. His strength lay in self control. His control of others about him followed, as a logical sequence. His kingly character was instantly recognized by the Indian chiefs, stoics as they were, at the Congress beneath the trees at "Shackamaxon," in the Indian dialect, "place of kings." He appeared without arms and folding about his person a blue silk sash, the Indians at the same moment cast all their weapons on the ground as a signal that the place was inviolate.

He believed, as Plato had taught, that temperance, justice, fortitude and prudence are wisdom itself; not that foolish and ridiculous temperance that disclaims one pleasure only through fear of being robbed of other pleasures that they covet.

It may not be not unprofitable to reflect upon the causes and forces in constant activity in the old world hastening the settlements of this hemisphere; and also to note the distinctive methods adopted by France, Spain, and England, in the settlement and management of their respective colonies. Spain had acquired Mexico, the West Indies, and a large part of South America by conquest. Avarice and the love of conquest sharpened the swords of the Spaniards. The native princes gave up their wealth, and the conquered people were sent into the mines to fill the royal treasury. History repeated itself. As Spain had surrendered her revenues and the treasures of her people to the Roman Governors under the republic and under the Cæsars, so did she in the zenith of her power deal with

her conquered provinces in the new world. The history of this conquest is a continuous chapter of oppression and cruelty. It could not succeed, for the act of oppression in the end destroys the oppressor. And I must say here, that in my judgment it is a matter of regret that on the acquisition of California, our nation compelled the inhabitants to prosecute their claims to the lands they had long possessed, under grants from their own Government, at great expense, by procedure unknown to them. For, although we acquired the country by purchase and not strictly by conquest, and the law was in accord with legal right and the usage of nations in such cases, yet it was harsh in this case and inequitable. And no one can doubt that it would have been wiser to have confirmed at once, by act of Congress, all claims to lands of which the people were in possession on the change of sovereignty. If this had been done, the scandalous and fraudulent claims in the northern part of the State would never have been heard of.

The Spanish people, as such, were never colonists, in the new world, in any just sense, or as we understand the term. There were successive invasions and occupations by Spanish armies. Merchants and traders, it is true, came with the armies in great numbers. But to-day the population of Mexico and Central America is not that of Spain, and the physiognomical resemblances of the people are slight. There were desertions, and many soldiers, after the expiration of their term of service, settled in these countries. But the colony, the family, the representative unit of the nation, never came in sufficient numbers to change the current of national life. Contrast these invasions with the English settlements along the Atlantic coast. With every successive colony came the germ of a commonwealth. The family came. The minister came with the bible and books necessary to engage in teaching school. Artisans, mechanics, farmers, and the professions were represented. The Governor, with the royal commission, represented the sovereignty of England. Each colony was a part of the mother country, socially and politically, and was a State in miniature. New England was, in the main, a Puritan settlement, and was controlled by the Puritans. The Massachusetts Bay colony absorbed the

Mason and Gorges grant. In Virginia the bulk of the settlers were connected with the Episcopal Church. In Maryland the principal portion of the influential population were Roman Catholics. New Jersey was colonized chiefly by Presbyterians and Baptists who fled from tests and persecutions. Lutherans and Moravians from Germany and the Huguenots from France settled the Carolinas and Georgia.

But, no sooner was the colony established than a political divergence from the mother country began. It arose from the necessity of local self-government. The town meeting and the Houses of Assembly, called to consider the public welfare, were no less schools for the political education of the colonists. The later formula, that all political power has its origin in the will of the people, was a natural sequence to the long exercise of lesser and local political power. It is true that all of the original colonies except those of Mason and Gorges in New Hampshire, and those of New York, were the immediate results of a desire to escape some form of religious persecution. There were indeed great central points whence these feuds were incited, and persecution mistaken for religion, and from whence the agencies of controversy were kept in constant activity, extending even to the new settlements on this continent. How fierce and deadly was the strife can best be described by a reference to the fate of John Ribault and his 400 companions—a party of Admiral Coligny's Huguenot party who settled in Florida—as detailed by Menendez himself, the Commander of the Spanish fleet, in his despatches sent from Florida to Philip the Second of Spain, now discovered in the Archives of Seville. The colony were "quiet, inoffensive people, and lived in peace, in their new settlement in Florida, for several years; cultivating the soil and building villages, living on the best possible terms with the natives." Spain and France were at peace. But the Guises shaped the policy of the French Court. The existence of the colony had been made known by navigators to both the French and Spanish governments. On a bright and clear October morning in 1665, a Spanish fleet was seen bearing down on the settlement. The account runs "that the French made no resistance. They were seized, bound, put to the knife,

and their bodies hung out upon the limbs of trees with this inscription "Not as Frenchmen, but as heretics."

"*A Juan Rivao, con todos los demás, hice pasar a cuchillo, entendiendo que así convenia al servicio de Dios Nuestro Señor y de V. Mag.*" [Menendez to Philip.]

Ribault's beard was cut off and portions of it sent in a letter to Philip. The French historian, Le Moyne, obtained an account of the massacre in a manner that seems little short of miraculous.

"Among those struck down" the account proceeds, "was a sailor of Dieppe stunned and left for dead under a heap of corpses. In the night he revived, and contrived to draw his knife, cut the cords that bound his hands, and make his way to an Indian village. The Indians abandoned him to the Spaniards. The latter sold him as a slave, but on his way in fetters to Portugal, the ship was taken by the Huguenots, the sailor set free and his story published in the narrative of Le Moyne." What now seems most strange to us is, that the murder of over 400 French subjects by the organized navy of Spain and the total destruction of a French settlement in the new world, at a time of profound peace, was not deemed of sufficient importance by the French King, Charles IX, and his Court, to call for a remonstrance. Fanaticism overcame love of country and the ties of blood and of race and of outraged national honor. But there were other Frenchmen living who took a different view of the matter. Among the rest, Dominique de Gourges, who equipped a vessel at Rochelle, sailed speedily across the Atlantic, made a landing on the coast, collected a strong party of Indians to eke out his slender force, fell upon the fort and captured it. Near the fort, the trees were pointed out to Gourges on which Menendez had hanged his captives. The Spanish prisoners were ordered to be brought thither. The speech of the French Knight deserves remembrance. It has the directness and force of Cæsar.

"Did you think," he sternly said, as the pallid wretches who murdered his countrymen stood before him, "that so vile a treachery, so detestable a cruelty, against a nation so generous, would go unpunished? I, one of the humblest gentlemen among my King's subjects, have charged myself with

avenging it. Even if the most Christian and Catholic Kings had been at war, such perfidy and cruelty would still have been unpardonable. Now that they are friends and allies, there is no name vile enough to brand your deeds—or punishment sharp enough to requite them. You shall suffer all that an enemy can honorably inflict, that your example may teach others to observe the peace and alliance which you have so perfidiously violated."

They were hanged where the French had been hanged before, and over them was nailed the inscription: "Not as to Spaniards, but as to traitors and murderers."

"Gourges returned to Rochelle and was royally received by the Huguenot citizens. The Spanish Minister demanded his head. The King's hostility was made known to Gourges, and he withdrew to Rouen. Menendez, the chief offender, escaped to Spain, and was received with high favor at Court. In 1574 he was given command of the "Armada" of 300 sail and 20,000 men, gathered at Santander against England and Flanders."

Religious feuds, long continued, at length produced a reaction, demanding liberty of conscience and of worship. Lee, Fox, Penn and their associates, calling themselves the "Society of Friends," represented this reaction, which we have seen is now a part of the law of the land in this country. Penn saw, as Robinson and Carver had seen, that the difficulties to be encountered in the old world were too great for his strength, and as he himself declared, there was not room in England for such an experiment as he was about to try. By what mysterious ways it has pleased Divine Providence to bring the greatest good out of an apparent evil! What victory, in peace or in war, has been more valuable to mankind than the triumph of the principles of Penn? Putting an end to religious tests and feuds in this land, and by the adoption of his code by fifty millions of people, under which all men may live and labor if they will, and eat the fruits of their industry without danger of being torn to pieces by fanatics. I do not mean to be understood as asserting that to Penn alone is due the credit of this triumph in America. The wise and good of all the colonies were ultimately in accord with him. But I do mean to say that to him the credit is due of first formulating these principles into a

code for the government of his province.

Will the principle survive all political changes? We must believe it will. Not only so, but it is reacting upon older civilizations, and gaining ground everywhere throughout the world. The disposition to force upon another one's own opinions is now recognized as the most vulgar and odious form of tyranny. There must and will be occasional relapses and departures from Penn's principles in this respect; and in some of the New England settlements his precepts were not always followed in early times, as the Society of Friends have the best reasons to remember. But it is something to be able to say that nowhere is sorrow more sincere than in New England to-day for the sins and errors of those early days. But it hardly becomes the posterity of Penn to be the accusers; for a grandson in 1764, proclaimed that for every male Indian above the age of ten who was captured, a bounty of \$150 should be paid; for every male killed and scalped, \$134; and for every one thus served, under ten, \$130; and for every female killed and scalped, \$50. But it must be owned that Penn's descendants had long ceased to be Friends. Nor was there wanting sharp bargains with the Indians on the part of the followers of Penn. We have read in Virgil that Queen Dido, at her landing at the site of Carthage on the African coast, intending there to found a city, purchased from the inhabitants of the place as much land as a bull's hide would encompass. This compact being made, she directed a bull's hide to be cut into slender thongs, with which she was enabled to encompass a large territory, and upon which she built a citadel and called it *Byrsa*, (a hide.) So land in many cases was purchased by Penn's followers from the Indians, by paying for as much as the purchaser could comprise in a walk! "When some of the best English pedestrians were detailed for this new style of measurement, they covered so much ground that the Indians were amazed at the result."

The rates of wages, as we learn from a planter, writing previous to 1696, were good. Carpenters, bricklayers and masons, six shillings a day; shoemakers, two shillings on each pair; tailors, twelve shillings a week; weavers, ten-pence per yard; wool combers, twelve-pence a pound; brick makers, twenty shillings per thousand at the kiln; hat-

ters, seven shillings for a hat. All kinds of food were cheaper than in England. Laboring men earned fourteen pounds (or \$70) per year, with meat, drink, washing and lodging, and probably were better fed and clothed than the same class are to-day on much higher wages, considering the double purchasing power of money at that date. In 1694, fifty townships had been settled, with a population estimated at 20,000.

At the close of the war of Independence, Pennsylvania was the most populous of the States, except Virginia. In 1790 the population numbered 434,373, nearly 90,000 in excess of that of New York, and 300,000 less than Virginia. At the breaking out of the civil war in 1860, it had increased to 3,000,000; and at the present time numbers about 4,000,000, or a million in excess of the total population of the colonies united at the commencement of the revolutionary war in 1775. The broad peninsula between the Delaware and the Schuylkill, where Penn landed, and where he laid out the city which he called Philadelphia, and where the convention met which prepared the Declaration of Independence, now contains a population of about 800,000. It is difficult to estimate the wealth or the sources of wealth of Pennsylvania to-day.

Penn was most fortunate in the selection of the territory designed for his colony of Friends. Its position is central, between north and south, extending from the waters of the Chesapeake Bay, westward to the Ohio, embracing many great rivers flowing from the Alleghanies to the sea; fertile meadows, rich and beautiful forests, and beneath its hills, inexhaustible beds of coal and iron, those great forces of the globe. Moreover, and what is yet more important, a people industrious, intelligent, patriotic and progressive, and many distinguished in the arts, sciences, literature, the learned professions and philanthropy. Nor are these your only titles to renown. It is a source of just pride, in which we are all entitled to share, that the high courage and fortitude of your people upon a memorable occasion, were put to a severe trial and were not found wanting; that there, upon your soil, the advance of the victorious army of Lee, with its flag of disunion, was checked; there met its first defeat, and that splendid infantry of

our own race and blood, but in an unholy cause, was heralded over the Potomac from whence it came, beaten and crushed, with power to re-enter your borders no more for ever.

One thought more. Our meeting here to-day would be idle ceremony if we shall not profit by the lessons of the life of Penn and the events of the time during which he lived. The lesson is that every age has its work to be performed; and some form of evil to be resisted and the imperative duty of resisting it. We constantly, at this day, differ about the modes of action; but we all agree that it is to be combated in some way. The fact is, we live in an age of talk and discussion, and it is not strange if there is much cant and insincerity intermingled. We are over prosperous. We love ease and luxury. The love of repose is rendering great numbers of our people apathetic and indifferent to growing evils in the State. The overshadowing influence of great corporations, their intermeddling with legislation and government; party management by organized conspiracy of "bosses," for the allotment of plunder; assessments of government officers to carry elections, which is the old trick of bribing the people with the people's money; all these, and others, require action, determined resistance and utter extermination. Or, accept the other alternative of repose, resulting in decay and death of all that makes the republic dear to us.

Mr. Smith after courteously thanking his Honor on behalf of the Committee of Arrangements and the company present, called upon Prof. John Murray. Mr. Murray, in a succinct manner, set forth the circumstances which called out the Centennial Hymn of John G. Whittier, the Quaker poet, advertizing to the peace and prosperity which prevailed throughout our country in 1876 and the blessed influences that resulted from William Penn's teachings. He then recited with most excellent emphasis, the poem referred to, bringing out by his rendition its fullest meaning, at its close was heartily applauded.

Prof. Murray said; in compliance with the invitation of the committee: "I have chosen Whittier's Centennial Hymn—the time 100 years after the Declaration of Independence, and nearly 200 years after the landing of Wil-

liam Penn—the place Philadelphia—the theme an expression of those sentiments of peace and freedom and justice which the great founder put into practice upon the soil of Pennsylvania, and the great Quaker poet, our national poet, always loved to sing."

Our Fathers' God! from out whose hand
The centuries fall, like grains of sand,
We meet to-day united, free,
And loyal to our land and Thee.
To thank Thee for the era done,
And trust Thee for the opening one.
Here, where of old by Thy design
The Fathers spake that word of thine,
Whose echo is the glad refrain
Of rended bolt and falling chain
To grace our festal time, far in all
The zones of earth our guests we call.

Be with us, while the new world greets
The old world, thronging all its streets,
Unveiling every triumph won
By art or toil, beneath the sun;
And unto common good ordain
This rivalship of heart and brain.
Thou, who hast here in concert furled
The war-flags of a gathered world,
Beneath our Western skies fulfill
The Orient's mission of good will,
And freighted with love's Golden Fleece
Send back its Argonauts of peace!

For art and labor met in truce,
For beauty made the bride of use,
We thank Thee! but whilst we crave
The austere virtue, strong to save,
The honor proof to place or gold,
The manhood never bought or sold!
Oh make Thon us, through centuries long,
In peace secure, in justice strong,
Around our gift of freedom draw
The safe-guards of Thy righteous law,
And cast in some diviner mould
Let the new cycle shame the old.

Mr. Jno. E. Richardson, being then introduced, read a piece in the dialect known as Pennsylvania Dutch, written by E. H. Rauch, whose contributions to the literature of the first Lincoln campaign in this patois were very memorable. If it was not fully understood, it yet preserved the historic unities to have the sturdy German element voiced on this occasion. Mr. Richards then made an impromptu speech which was the soul of wit, at least in its brevity. The Pennsylvanians present were all decorated with blue silk badges, on which was printed "Pennsylvania Bi-Centennial Celebration October 25 1882 Santa Barbara Cal.," and the names of all of them (about 60 in number) were recorded in view of any future Pennsylvania celebration that may take place.

The assembly was then called by the music to participate in dancing which was kept up long after the moon's rays had silvered over all the scene. Thus was a notable event in the history of the nation simply and suitably commemorated on the shores of the Pacific.

